HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

ISSN 0361-1930

whole Earth newsletter

FALL, 1977 Vol. VII, No. 2

Mt. Selinda Hospital

Rhodesia Remains Top Concern of World Board

When the last issue of the Whole Earth Newsletter went to press in May, Rhodesia was high in the headlines of world news and the world church. The fate of UCBWM's last missionaries in Rhodesia, Selwyn and Rosina Spray, was uncertain. In June they were expelled, and many of their black colleagues at Mt. Selinda were taken into custody.

In July both acting UCC president Dr. Joseph Evans and former missionary Eugene Johnson went to Rhodesia to assess the situation of church and mission there. Reports on their findings and on the Sprays and their colleagues make up the Rhodesia update that follows.

Sprays Forced to Leave Country

Last June the growing war in Rhodesia finally overtook the family of Selwyn and Rosina Spray. After months of uncertainty over whether they would be allowed to carry on their medical work at Mt. Selinda hospital, they have been expelled from the country.

In March the government refused to renew the Sprays' work permit and gave them 30 days to leave. Thinking of the safety of their children, Rosina and the two young boys left to stay with relatives in Switzerland. Selwyn, determined to stay as long as authorities allowed, appealed the government's decision. In late April—thanks to eloquent pleas from the United Church of Christ in Rhodesia—he was granted permission to stay and work indefinitely.

But in May guerrilla activities were reported in the Mt. Selinda area, and the Rhodesian army moved in. One night they ambushed and killed two guerrillas only 20 yards from the Sprays' home. A third escaped wounded. Suspected of complicity, Selwyn was arrested at gunpoint along with other leaders of the mission community, members of the school and hospital staff, and bystanders—altogether 26 people.

For 15 days Selwyn was held in solitary confinement in a cell with barred windows and a plank for a bed. His African colleagues were kept in open pens with no shelter from the winter.

Learning of the detentions, the Africa office of the UCBWM was in regular contact with the U.S. State Department and secured legal assistance to work toward the release of all those detained. Under U.S. government pressure, the Rhodesian authorities decided not to press charges against Selwyn Spray but to deport him instead.

(Cont. on p. 10)

Continuing the Missionary Herald, founded 1805.
Published by the United Church Board for World Ministries, 475 Riverside Dr., New York, NY 10027

MESSAGE FROM THE EVP

At our daily prayer service the other day, Verne Fletcher was pondering why it was that he chose to stay at his job in the Near East School of Theology right through the deadly and devastating civil war in Beirut last year—holding the School together as acting president in the process.

"I did have a very, very stubborn father," he mused. "But I think there was more to it than the genes I inherited from him. After all, that's what missionaries of the Board do, isn't it? They *stay*. And by simply staying you sometimes make a kind of witness which you can make in no other way—to the Shi'-ite vegetable seller at the corner, the Communist shoemaker down the block, all kinds of people."

Verne's words set up a great resonance in me. I thought of Dr. Selwyn Spray, finally out of Rhodesia in June, but only because the government threw him into solitary confinement for two weeks, then tossed him onto a plane for London and slammed the door behind him.

The Board advised Dr. Spray to leave but had said, as it always does, "The decision is yours. We support you, go or stay." And so, characteristically, he stayed. It was his sense that people in that place needed his healing ministry more than anyone else anywhere else, and he may have been right.

I also remembered what Ndabaningi Sithole, the great Rhodesian nationalist leader, had said to me a year ago in the very room where Verne was speaking. "Of course we want the missionaries to stay," he said. "That way they show they are there for us and with us. That way we build the future together, and we show that Christians are a part of it."

Thinking of these things, I dug out an old clipping from the Oakland, California, *Tribune* of December 10, 1948. It was a story about five Board missionaries in Tientsin, China. It quoted one of them about the reason they had decided to stay as Mao's 8th Route Army laid siege to the city: "We are staying. We have been preaching faith, courage, and the utter dependability of God for years. Is it not time to try translating these great ideas into action? If the church is to meet the worldwide challenge of Communism, somewhere it has to stop running and start digging in. This looks like a place to dig."

Missions are usually thought of as a matter of sending and going. Sometimes they are even more a matter of staying. They may ask us to lay life beside life in the hope and the assurance of the gospel. They may require a very, very stubborn loyalty that keeps mission resourced and replenished amid a thousand calls to move on to something easier or safer or nearer to home.

David M. Stowe

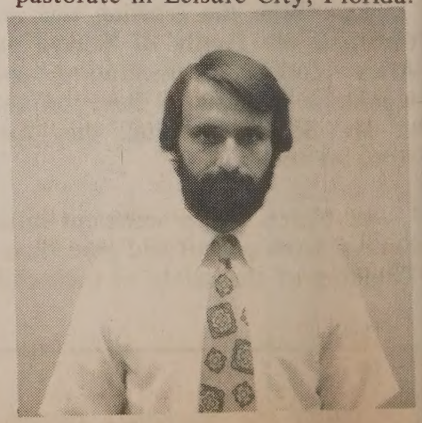
JEFFREY UTTER JOINS BOARD STAFF

On July 15 the Rev. Jeffrey H. Utter joined the staff of the UCBWM as Regional Secretary for Latin America and the Caribbean. By both academic training and experience, Jeff is well qualified for his new position.

He received both his B.A. (1964) and B.D. (1968) degrees from Harvard University, and in the course of his seminary career he studied for a year in Germany. He was ordained in the Worcester Association of the Massachusetts Conference in 1968.

Jeff's pastoral experience has reached into three continents. From 1969 to 1971 he was pastor in Mojave, California, and the next year in West Berlin, Germany. In 1973-74 he served as interim director of the Biblical Institute in Ijui, Brazil. From 1974 to 1976 he was back in the United States, serving as associate minister of Broadway United Church of Christ in New York City. He has just returned from nine months in Buenos Aires, Argentina, where he has been doing research for a doctorate in the sociology of religion.

Jeffrey Utter succeeds the Rev. Lawrence W. Henderson at the Latin America desk. Mr. Henderson has left the Board to take up a pastorate in Leisure City, Florida.



WANTED: Experienced Pastors

The United Congregational hurch of Southern Africa is ask-g the UCBWM to locate an xperienced pastor for the church Selebi-Phikwe, Botswana. Ten ears ago this copper and nickel ining town did not even exist. oday it teems with people from veral tribal groups who—with eir long background of village fe—are experiencing both the allenges and the traumas of rban life.

The candidate for this church ust study the Sethswana lan-uage during the first six months, en give at least three years of rvice. By then the Botswana heological Education Program, nder the direction of UCBWM issionary Dick Sales, should have Botswana pastor fully trained.

The request from Botswana is ypical of many the UCBWM is eceiving these days from sister hurches abroad, reports Elinor alusha, overseas personnel secre-ary. The Board is giving high pri-rity to recruiting able pastors—en and women—to share three, ve, or ten years of their lives vith church people in another nd. In most cases, pastoral ex-erience is a prerequisite. Here are few of the current opportunities:

A seasoned pastor with a wide ange of skills is needed to help tart a college-level Bible School n **Majuro in the Marshall Islands,** n fact, to be a one-person theo-ogical school. He or she will vork to upgrade the training f pastors to whom only high chool training has been available n the past.

The capital city of **Lusaka,** ambia needs an experienced astor to lead an important congre-gation of the United Church of Zambia.

The **Indonesian Council of Churches** asks personnel for the crucial tasks of rural church and community development but in-sists that whoever comes to work in these fields must bring theo-logical competence and parish ex-perience.

In **Taiwan,** missionary help is desperately needed for lay leader-ship development and youth work. Young mountain people coming down to the west coast cities face discrimination by local cus-tom and exploitation by industry.

Three **overseas English language union churches** are seeking pas-tors. Ministering largely to English-speaking expatriates related to government and transnational busi-ness, the congregations are located in **Lima, Peru; Bangkok, Thailand;** and the **Panama Canal Zone.**

For more information about these and other opportunities for Board service, write the Overseas Personnel Office, UCBWM.

COUPLE FROM PHILIPPINES WILL SPEND YEAR IN OHIO CHURCHES

Ludovico (Vic) and Luzonia (Siony) Agulto, missionaries-in-residence from the United Church of Christ in the Philippines, ar-rived in July to spend a year with the Eastern Ohio Association of the UCC. They will be making their base in Canton, where one of the churches has furnished an apartment for them and provided half a year's rent.

Vic, who has been in the United States twice before as a fraternal visitor to church assemblies, has been since 1976 the treasurer of the United Church of Christ in the Philippines (UCCP), a union of Congregational, Presbyterian, and Disciples churches with 147,000 members and 1,409 congregations.

Both the Agultos are in educa-tional work. Siony has been a teacher since 1957 at the Union Elementary School, which is af-filiated with the Philippines Chris-tian University in Manila.

Vic works with the Apoyao Christian Academy in the moun-tains of northern Luzon and is, in addition, actively involved with many of the UCBWM-related insti-tutions in his country. These in-clude 16 schools and colleges, five hospitals, five clinics, and two theological seminaries. For many years the UCBWM has worked with the UCCP in education, rural development, and justice among ethnic minorities and the dis-possessed. The UCBWM also strives to increase understanding among Americans of the situation in the Philippines under martial law.

The Agultos hope that their being here this year with sister churches in the United States will be symbolic of "the fruit of the endeavors of the UCBWM in the Philippines and of those others who have brought us along toward church maturity and sig-nificant participation in mission."

THE UCBWM'S PEACE AND JUSTICE MINISTRY

"Work for the conversion of phony detente between the Soviet Empire and the West into equitable accommodation—and even genuine reconciliation—between the Soviet people and our nation . . . .

"Work for an honest and lasting peace in Indochina and the Middle East, in which all the peoples vitally concerned achieve maximum satisfaction of their legitimate demands . . . .

"Work for U.S. public and private policies that will promote the swiftest possible economic and social development for the left-out masses of the people in the 'Third and Fourth Worlds' . . . .

"Work to secure maximum social benefit and minimum social injury from all invested funds held by various United Church of Christ bodies . . . .

These were some of the grandiose dreams of the Board's leaders when, in 1969, they decided "to set up a small World Issues Office charged to carry out research and action on selected public and international problems that seriously impact the pursuit of Our Christian World Mission." Howard Schomer was called to head the office, and the four "work charges" listed above became guidelines.

What have been the results to date?

(1) Building on historic ties with Protestant churches in a number of East European countries, the UCC has sought ever since Stalin's death to multiply church-to-church communications across the Great Divide. Scores of UCC representatives from many conferences have made serious visits in scores of parishes in the German Democratic Republic (GDR); and leaders of the six-million member United Church in the GDR have in turn visited UCC conferences and General Synod.

Informal interchange has also taken place with Christians in Czechoslovakia, Hungary, Poland, Bulgaria, Rumania, and the USSR.

The World Issues Office manages these exchanges and has represented the UCC ecumenically in establishing a coordinating committee—Christians Associated for Relations with Eastern Europe (CAREE). It has helped develop the World Conference on Religion and Peace, in which the dozen major religions strive to create mass support for moves to bridge hostile frontiers that now cause much suffering and could endanger world peace.

(2) Mobilizing an array of contacts in Washington, Paris, and Indochina, the UCBWM pressed hard for a peace that would allow the negotiated unification of North and South Vietnam within some kind of Indochina federation—the visible goal of the most progressive religious leaders in the area.

When, instead of such a "Third Force" end of the conflict, the U.S. policy of sheer anti-Communism ended in total Hanoi domination, the World Issues Secretary maintained relations with elements in Indochina that—having opposed Diem/Thieu and all the Saigaon dictators—now oppose Hanoi annexation and dictatorship.

At this point the UCBWM can help the world hear the stifled voices within Indochina that continue to cry out for freedom, justice, and the dignity of the human person. It is on the watch for new opportunities to support those who suffer there.

In the more accessible Middle East scene, the Office firmly backs each initiative taken by the National Council of Churches to bring together all opposing parties in a search for the basis in understanding and respect upon which the rights of both Israelis and Palestinians can be secured in peace.

(3) and (4) Churches have long been at work on basic development among the poorer and most exploited peoples of the earth. The World Issues Office has sought to add to the ongoing agricultural, medical, educational, and community organization services a new supporting factor: an increased contribution by U.S. business to the income, skill training, and social opportunity of workers wherever transnational corporations have subsidiaries in developing countries. Thus the third and fourth goals of the Office can be considered together.

The four national instrumentalities entrusted with most of the invested funds that help support UCC services—the Pension Board, the Foundation, and the Boards for Homeland and World Ministries—have been seeking jointly, through the World Issues Office, to use the fact of such investments to encourage a number of U.S. corporations to adopt more development-stimulating policies at home and abroad.

In the last six years, representatives of these Boards have sat down with scores of corporate officers and their management specialists to discuss concrete problems known to the Boards in a number of African, Asian, and Latin American countries,

as well as in the U.S. When the discussions led to improved practices by the companies, the issue seldom received publicity. When persuasion failed and shareholder resolutions were filed and sent to all shareholders—as has happened to the UC Boards in respect to 20 firms just in the past biennium—the newspapers have commonly told the story. An overview of this rather sizeable program is given in the "Report to the Eleventh General Synod of the UCC on 1975-1977 Corporate Social Responsibility Actions, with Special Emphasis on Southern Africa."

World Issues Secretary Howard Schomer serves as head of the Task Force on Transnational Corporations of the Catholic-Protestant coordinating organization, the Interfaith Center on Corporate Responsibility, and this group has steered the filing of 70 resolutions with 60 corporations by 54 church bodies in the past two years.

How can all these endeavors be objectively appraised? Schomer believes that several million dollars more go into black pay envelopes in South Africa each month as a result of this kind of pressure on U.S. parent companies, and several thousand black employees have been given job training and advancement that they might otherwise still not have.

He believes that human rights in Chile, Brazil, Korea, and the Philippines have at the very least now been written into the agenda of U.S. corporations operating in these lands.

He sees some agribusiness firms reluctantly facing the relationship of farm labor wages to the world hunger problem, and the impact of cash-cropping on subsistence farming.

He points to the new worldwide awareness of the potential grave counter-effects of aggressive marketing of expensive packaged baby food among peoples where mothers' milk is the only sane way to nourish infants.

He shows how foreign arms sales have become an issue not only for the Congress but also for many shareholders.

He reports that 225 of 281 major transnational corporations approached have now furnished the UC Boards with their revised and improved official policies on "questionable payments" overseas.

He indicates that 25 companies have been led to make public their actual figures on the employment of women and minorities in the U.S., and others have been influenced to disclose the actual state of their strip-mining and environmental rehabilitation actions in our land.

"World Issues," as the Apostle Peter said of love, "covers a multitude of sins!"

GENERAL SYNOD AND U.S. CORPORATIONS

Two resolutions adopted by the UCC Eleventh General Synod touched the on-going corporate social responsibility work of the United Church Boards for Homeland and for World Ministries, the UCC Pension Boards, and the UCC Foundation. Without dissent, the General Synod recommended that during the next two years UCC members and organizations encourage ecumenical action on behalf of higher standards of business morality and economic justice in the concrete circumstances of their local economies; and that the national Boards press for a fully ecumenical dialogue with business leaders on the positive and negative effects of transnational corporations on the development of a more just international economic order.

In a warmly contested action focused exclusively on U.S. business in the Republic of South Africa, the General Synod later affirmed that "withdrawal of business and investments from South Africa is a central expression of the gospel witness," but that in recognition of "the difficulties in implementation of withdrawal" our boards and instrumentalities should "work closely with transnational corporations in all ways that will help bring an end to the injustices of *apartheid* and transition to majority rule."

Both General Synod actions have been followed up by the four cooperating UC Boards through the UCBWM World Issues Office. Increased UCC constituency participation in the church-business dialogue is being fostered by means of educational materials and resource people for programs. On loan from the World Issues Office beginning October 1: an excellent 28-minute 16mm. sound film of a national CBS network TV special on "The Church and the Multinationals." Main parts are played by leaders of both church and business, including Howard Schomer, who represents the UC Boards.

On July 11 the text of the General Synod resolution on U.S. business in South Africa was sent to heads of 52 corporations that account for 90 percent of all current U.S. business operations and bank loans in South Africa, with a request for an update on their own thinking on the issue, to be shared with the UCC constituency. More than half of the corporations had responded within six weeks. A full report, naming all the corporations and collating their replies, will be published and sent to all UCC conferences by October.

ON THE WOMEN'S FRONT

TURKISH SCHOOLS CELEBRATE

In the United States, non-sexist language and affirmative action are the "in" concerns. In the United Nations this is the decade for women and development. But the UCBWM was in the business of women's work—especially education—long before this century began. Specifically, two Board-related girls' schools in Turkey are celebrating their hundredth birthdays.

When Uskudar American Academy for Girls in Istanbul was started by missionaries of the old American Board in 1877, few girls in Turkey had the chance to get an education. But in the 50 years of the Turkish Republic, facilities for both boys and girls have mushroomed. Uskudar's enrollment now stands at 555, and there are 43 teachers, of whom 7 (including new principal Faye Edwards) are missionaries of the UCBWM.

The school ranks high in Turkey. In the national university entrance examinations last year, Uskudar stood seventh out of 1,279 high schools and first among the schools for girls. Helen Morgan, principal of Usku dar for 21 years, has just com to the U.S. for retirement, and sh will be available to the churche for speaking about education an mission in Turkey today.

Down the western coast o Turkey from Istanbul in the cit of Izmir, the American Collegiat Institute for Girls is gearing up fo its centennial celebrations i 1978. Douglas Hill, principal reports that there will be city-wid observances for the historic insti tution. Their motto for th occasion: "100 years of service—on into the next century."

The American Collegiate Insti tute has 650 students today, an faculty is equally divided betwee Turkish nationals and foreigners During the next three years, stu dent enrollment will go up to 73 by adding one section each yea to the lycee classes. Other plan are on the drawing board for th second century at Izmir:

– New funds will be sought fo further training of Turkish teach ers and for student scholarships
– An arboretum of native tree and shrubs will be developed b an environmental engineer.
– If the auditorium can be im proved, it will be possible t bring ballet, opera, and th State Symphony to Izmir, thu enhancing the cultural role o the school.

In the United States, alumnae former students, and friends o the Institute will gather in variou cities to celebrate the 100th birth day. Jack and Lynda Blake, wh spent a lifetime on the staff a Izmir, are chairing the Centennia Committee in the U.S.

VELLORE NURSING STUDENTS ADOPT VILLAGE

Recently Madras University (India), of which the Vellore Christian Medical College is a part, has added a new requirement: as part of the curriculum, all students must take part in some kind of community social service.

UCBWM missionary Pauline King, professor of nursing education and community health nursing, reports that in order to fulfill the requirement, the College of Nursing has adopted Kaspa, a village of 500 families of the "sweeper" group. "Sweepers" are the people who clean the toilets in all public and private institutions. It is considered the lowest occupation, and only those who have traditionally done this work—that is, members of the sweeper caste—are willing to perform it.

The nursing students took a general village survey, meeting with leaders and discussing needs and problems. At the head of the list were water supply and garbage disposal. The graduate nursing students then helped the village people to approach municipal authorities of Vellore for help.

Another problem—a common one throughout India—is the care of small children when parents go out for work. The nursing students have helped formulate plans for fund raising to provide day nursery service, and the families of Kaspa will participate both in getting money and in operating the nursery once it begins.

Satan Is Foiled in Guatemala

Demetrio, a gas station attendant and deacon of the Presbyterian church in Quezaltenango, asked to be excused from his New Testament class so as to visit four neighbors who had just been jailed. Less than two hours later he reappeared, as the class was studying about Paul's teaching concerning sin and salvation.

Demetrio said that when he arrived at the prison he discovered that the prisoners had just painted a huge figure of Satan on the wall. Using this as a point of departure, he began a discussion of sin and salvation. Before his visit was over, three of the four neighbors had professed faith in Christ.

It wasn't hard to have a dynamic class discussion that day! Now, two months have gone by, and the three converts continue firm in their faith.

Demetrio is a student in a Theological Education by Extension program (TEE) in Guatemala, and his story is told by UCBWM missionary Ken Mulholland.

"TEE takes the seminary to the students," says Ken, who has been a visiting professor at the Evangelical Presbyterian Seminary in San Cristobal. "It's a reversal of the old pattern of bringing the student to the seminary—and it works." Only 15 years old, TEE now enrolls more than 30,000 students for the ministry in 60 countries.

In Latin America the growth of the Protestant church has been so rapid that existing programs and schools can't keep pace with the demand for pastors. Many mature men with families and their own jobs are leading the churches, but they are not trained.

TEE—whose teaching takes place in the context of daily life and culture—bids fair to equip these leaders with the skills they need by providing workbooks and self-teaching programmed texts that are used daily in the homes. Students of a given area then meet once a week with their professor, who may be Ken or Ann Mulholland, reviewing their studies, discussing its application to their lives and ministries, taking tests, and turning in assignments. After completing specified courses, the student receives his diploma.

Ken and Ann Mulholland have been working as Board missionaries in Latin America since 1965—in Honduras, Costa Rica, and most recently Guatemala, where they have been on loan for several months in the TEE program. The Mulhollands arrived back in the U.S. in August and will be working at Lancaster Theological Seminary in Lancaster, Pennsylvania until the summer of 1978.

JUBILANT SERVICE WELCOMES NEW BIBLE IN PONAPE

On July 9 a new Bible was welcomed and dedicated in a crowded service on the Pacific island of Ponape. Dr. Harold F. Hanlin, a retired UCC missionary, was one of the authors of this new translation, which includes the New Testament and an abridged Old Testament. He reports that 1,000 people attended the dedication service, which was held in the largest building available—the Roman Catholic Church in Kolonia.

The new translation, which was begun 10 years ago, is in Ponapean, the native tongue of the 17,000 people who live on Ponape and its satellite islands. Ponape is an island grouping in the Caroline Islands, which the United States administers under a United Nations trusteeship. The Carolines in turn are part of an island group known as Micronesia, whose area, half the size of Rhode Island, spreads over an ocean expanse as large as mainland U.S.A. Work of the UCBWM in Micronesia dates from 1852.

Principal translators of the new Ponapean version are Dr. Hanlin and the Rev. Paulino Cantero, S.J., a native Catholic priest. The dedication service included representatives of both the Roman Catholic church and the United Church of Christ at Ponape, many government officials, and three of the island's five major chieftains. The new translation of the Bible will replace a New Testament published in 1887 by the American Bible Society. It also makes many portions of the Old Testament available in Ponapean for the first time.

The new Bible went on sale after the service, and Dr. Hanlin watched many people walk away laden with copies for friends and family who could not attend. As one of the translators, he was crowned with a traditional flower wreath and besieged by autograph hunters.

Dr. and Mrs. Hanlin went to Micronesia in 1947 as Board missionaries, and he was acting executive secretary of the Bible Society in Micronesia at the time they formally retired in 1973. Since that time they have continued to live in the Pacific as UCBWM associates, and Dr. Hanlin is currently working on a new translation of the Bible for the Marshall Islands.

BULLETIN BOARD

On September 1, 1977, Heidelberg College in Tiffin, Ohio conferred on UCBWM missionary **RUTH HOFSTETER AN HONORARY DOCTORATE OF HUMANE LETTERS.** Ruth has been a missionary nurse in India for three decades. Cited as "a dedicated servant of humanity, loved and respected by colleagues, peers, indigenous Indians, and the leadership of Christendom both in the United States and India," Ruth Hofsteter has blazed a wide trail of service. Commissioned in 1946 as a missionary of the Evangelical and Reformed Church, she was sent to central India where she has served hospitals in the states of Madhya Pradesh and Orissa. At present she is assistant administrator of the 150-bed Evangelical Mission Hospital in Khariar. She has started and supervised family clinics, tutored nurses in the Hindi language (the local language is Oriya), raised funds for nurses' education, opened a primary school for the children of Khariar, taught in the local church school and written curriculum materials, and kept financial records for both church and hospital. Congratulations to you, Dr. Hofsteter, on this honor so richly deserved!

WORLD HUNGER was rated the **TOP PRIORITY ISSUE** by delegates to the General Synod, two-thirds of whom called it Number 1. A resolution supporting the UCC world hunger action program passed with only one dissenting vote.

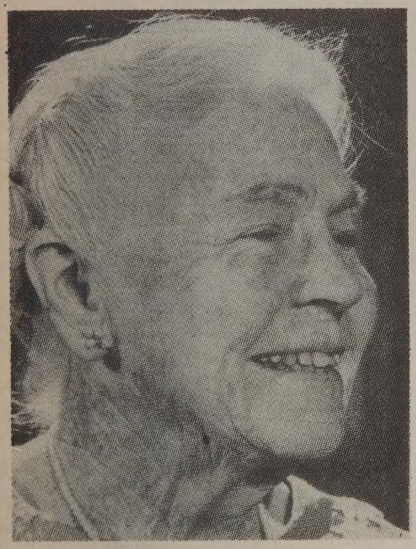
HOW DO WE LIVE IN A HUNGRY WORLD? is a new 33-minute 16mm. color film on life-style change. Write United Methodist Communications, 1525 McGavock St., Nashville, TN 37203. Rental, $20. And have you read the broadsheet **WHY ARE PEOPLE HUNGRY?** It offers a provocative thesis which—though it doesn't necessarily reflect UCC policy—needs to be taken seriously. Write Neill Richards, UCBWM, 475 Riverside Dr.-16th Floor, New York, NY 10027. 1-25 copies, 10 cents each; 25-100 copies, 7 cents; more than 100 copies, 5 cents each.

"GREETINGS AGAIN FROM JAPAN," write Tinker and Phil Williams, "the land of the rising yen, where bread, milk, vegetables now cost about twice the USA price—gas and oil as much as five times more. Some varieties of fruit—prize apples and small melons at several dollars each—are quite literally out of our world, though they appear in all small stores of our neighborhood as well as the *su-pa-ma-ke-to*. We begin to wonder where this inflation will end. The simple broiled eel meal we used to get for 65 cents is now over 3 dollars. We're glad inflation hasn't ended opportunities for UCBWM missionaries' work here. Some of us would be gone (joining retirees whose places have *not* been filled) if there were no "shared support" by our church-related schools. This year Tohoku Gakuin is giving over $21,000 for four missionary teachers. Money is paid to the church's general budget through the Tokyo treasurer, not to us!"

On July 24 with considerable fanfare **A HEWLETT PACKARD 9830-A PROGRAMMABLE CALCULATOR** arrived at American College in Madurai, India. Missionary Richard Riesz, who is chairperson of the college's physics department, heads up an innovative graduate program in technological studies and development. The calculator, made available by the trustees of the American College Endowment Fund and the UCBWM, will be used in teaching and research as well as administration.

REDHOUSE PRESS IN ISTANBUL REPORTS PROBLEMS: (1) how to get their books, especially dictionaries, from the printer fast enough to keep up with mushrooming orders; (2) how to get their books printed at all when presses are backlogged with orders; (3) how to tend to all the good books waiting to be written or translated and good manuscripts clamoring for editors. "But this is the kind of trouble we like," writes missionary William Edmonds, who heads Redhouse. "Our sales are running at the rate of 2,000,000 liras a year, and money is coming in to cover our current program including payments on our capital debt." Major concerns: "We're alarmed by the rising cost of producing a book. We need more personnel to keep our program moving. And we know that getting a book into the hands of potential readers is only the first step in communication.

AT DANSALAN RESEARCH CENTER IN THE PHILIPPINES, which works with the repressed minority, the Maranao Muslims, a young American anthropoligist is undertaking a new program. He will coordinate the professional training of selected Maranao Muslims with undergraduate degrees in the social sciences. As "research interns" these young Maranao will be trained for socio-economic planning for change in their own region. Up to now such planning has been done by outsiders, with costly, disastrous results. The 30-month training plan, conducted jointly with nearby Xavier University, will lead to the master's degree in applied research. "The importance of this project should not be underestimated," says missionary Peter Gowing, director of the Dansalan Research Center, "for it will empower Maranao Muslims to do for themselves—and more effectively—what is presently attempted by people with little appreciation for Maranao social, economic, and cultural realities." Basic funding for this pioneer on-the-job training program comes from the Leadership XXI Fund of the UCBWM.



"THE ROOTS OF MARRIAGE" was the subject of a recent article in the *Claremont* (Cal.) *Courier.* It was based on an interview with six couples at Pilgrim Place, the UCC retirement home in Claremont, all of whom are celebrating their 60th wedding anniversaries this year. Among the six couples are Ruth and Emmons White, Board missionaries for 40 years in India. Said Ruth White: "It is important to marry a patient person if one is not patient onself." Said Emmons White: "We were student volunteers in mission together, and it was like two planets coming together when we met."

THE 168TH ANNUAL MEETING OF THE BOARD FOR WORLD MINISTRIES will be held in Grand Rapids, Michigan, November 13-17, 1977. Theme: Today's Decisions: Tomorrow's Mission.

Amnesty International has declared 1977 **PRISONER OF CONSCIENCE YEAR.** It hopes to focus attention on people who have been imprisoned for their beliefs, color, ethnic origin, or religion. The effort is restricted to those who have neither used nor advocated violence. The group reports that 1,599 of its "adopted" prisoners of conscience have been released during the last two years, but during the same time it has taken on another 1,880 cases. Because Amnesty International is nonpolitical, it has maintained a very high level of credibility. There are chapters in all types of societies, including the Soviet Union. AI's American office is at 2112 Broadway, New York, NY 10023.

RHODESIA UPDATE

(Cont. from p. 1)

Four days before his final release, he was escorted under military guard to his home, where he was given one hour to pack.. On June 20 he was taken to Salisbury where, before leaving for New York, he was allowed to visit briefly with his lawyer and learned from him of the harsh treatment some of his colleagues had undergone.

In his nearly three years in a district of some 200,000 blacks near the Mozambican border, Selwyn said, "I never found anybody who spoke against the guerillas." In fact, he said, the guerrillas have wide support from the black community, both peasants and intellectuals. They call them "freedom fighters" and "the boys"—not "terrorists."

The Sprays have spent the summer in Switzerland, sad and concerned for the work at Mt. Selinda. There is now no doctor at the hospital and six outlying clinics that Selwyn served.

Mission Staff Members Convicted, Then Freed in Rhodesia

In Rhodesia the Law and Order Maintenance Act provides for the arrest of any person suspected of having contact with or knowing about the presence of "terrorists" (guerrillas) and not reporting this to an official (police, security forces, etc.). Maximum penalty for conviction is death.

On July 21, 1977 four men arrested with Dr. Selwyn Spray at Mt. Selinda on June 6 were tried before the Senior Magistrate in Chipinga. All were on the mission staff: Zikai M. Sithole, N. Martin Sithole, Siebert Ntuli, and Arthur Dhliwayo.

The Board retained the Salisbury law firm of Scanlen and Holderness to represent the men, and firm member J.D. Cole handled the defense. When he met the accused on the day before the trial, they were in good health except for Z.M. Sithole, who alleged assaults by the police during his detention—kicking, slashing, and beating with a gun—and in fact exhibited evidence of this.

The four men were charged with permitting and being present at a meeting of eight to ten guerrillas in Mt. Selinda on May 15 and of not reporting this to the authorities as law requires. The statement of the accused indicates that the terrorists, armed with rifles, directed adults in the mission to go to the home of school principal Z.M. Sithole for a meeting; that they admitted killing a certain chief because he "sold out"; and that they threatened to kill or mutilate any person—and his family—who reported them to authorities.

All four men pleaded guilty to violating the Law and Order Maintenance Act. But defense pointed out that the meeting called by the guerrillas was compulsory and that threats were made which the accused took seriously, since they knew of people who had been killed by guerrillas. Another mitigating circumstance was the good reputation and community work of the accused.

Ultimately the men were all found guilty by the magistrate and sentenced to three years in prison at hard labor, but the sentences were suspended for five years on condition that the men not be convicted in that time of any law and order offense. They were released at once and have since returned to their homes and work at Mt. Selinda.

Eugene Johnson Reports

"I left Rhodesia only nine months ago, but I went back to a different country." These were the words of Eugene Johnson, for 12 years a missionary of the UCBWM, who returned to Rhodesia last July on a fact-finding mission for the Board. "The war has greatly escalated," he went on. "People are afraid, both whites and blacks. Things are terribly tense."

Johnson attended the trial of Mt. Selinda staff arrested with Dr. Spray. Representing the UCBWM, he was the only white person present except for judge and lawyers. The trial was thorough, he said, and the accused got a good hearing.

Much of the churches' mission work in Rhodesia, he found, has come to a halt. There is only one mission doctor left in the whole eastern part of the country. Many have left, many have been killed. All the top leadership is gone.

On the other hand, Mt. Selinda hospital remains open even without a doctor, and the nurses carry on. Serious cases must go to Chipinga 25 miles away, where there is a hospital with a government doctor. The nurses' training school has closed, and of the three dozen who were in training, all midwifery students and third year students have been placed in programs elsewhere. Most of the first- and second-year students have simply had to go home.

The Teachers' Training program continues, though the former head fled to Botswana. The feeding program for the "under-fives" in the "protected villages" is starting up again. In addition, a "nutrition village" is in operation, headed by a respected Mt. Selinda woman. The village consists of two huts

Board Studies Human Rights Strategy

– A cable received on August 18 announced the **Manila** arrest of Jessica Sales two weeks earlier. There has been no further contact. A student Christian Movement leader, Jessica was a consultant at the Penang (South Korea) General Assembly of the Christian Conference of Asia held in May.

– Disturbing news has come from **South Korea** that many of the imprisoned Christian leaders have been moved to remote areas, which makes all contact and even family visits extremely difficult. An August 26 bulletin reports the release of 17 prisoners, including five Protestant clergymen, but the release is described as "token" and "cosmetic."

– Two of the sorest spots of Latin America show glimmers of hope. In **Chile** the military junta has begun to curb the secret police and move toward some restoration of due process. In **Brazil** there is a clamor in all sectors for a return to democracy and the rule of law.

– But **Argentina's** reign of terror continues and has added an ugly new element, anti-Semitism.

– And this summer in **El Salvador** it was only attention from the international press that averted a threatened mass execution of the country's Jesuits.

– The release of some 2,500 prisoners in **Indonesia** and the promise that 10,000 more will be released this year and next reflects various pressures, not least the increasing U.S. emphasis on and pressure for human rights.

The UCBWM has been contributing in a variety of ways in these situations: Emergency relief funds and food and medical aid are channelled to prisoners and their families. Contributions are made toward the cost of survey teams (e.g., the one representing the International Commission of Jurists) through which facts are ascertained in regard to torture, prison conditions, and extended imprisonment without charges or hearings. Programs are set up in cooperation with national churches to help released detainees with "re-entry" (e.g., with the Indonesian Council of Churches in anticipation of the plans to free political prisoners).

What should be the Board's ongoing approach and response to these worldwide human rights problems, many of which lie outside the areas where the Board carries on specific work?

At its May meeting, the UCBWM's Board of Directors spent major time on this question and voted the following resolution: "That the UCBWM commits itself to develop and implement a strategy which will guide the Board and the whole UCC to respond more creatively to our sisters and brothers living under authoritarian governments."

The resolution grew in part out of a panel discussion by friends from Brazil, the Philippines, South Africa, and South Korea—countries where ties with the U.S. government are close and where the rights of citizens are being seriously violated. The four panelists urged the UCBWM:

(1) to raise the consciousness and the conscience of American Christians about the role of the U.S. government and U.S. corporations in relation to authoritarian governments;

(2) to listen to the voices of those living under oppression;

(3) to influence Congress to take such actions as cutting appropriations for military aid to the Philippines. "Church denominational proclamations are not very helpful," they said, "but pressure on Congress by the church's constituency can make a difference."

Particular concern was expressed about consumerism in America as a support to authoritarian governments. The human rights issue was seen as an economic problem with political and military dimensions, and the conviction was voiced that as a church we must seek to understand the economic implications of U.S. government actions that prop up authoritarian regimes.

The UCBWM staff and directors consider their May resolution as only the first step in a strategy that must be wrought out for responding as a Board and as a church to human rights violations around the world.

(RHODESIA—conclusion)

built by the mission and (at present) six women who have come to get help for their severely malnourished babies. They stay until the babies are healthy, receiving not only nourishing high protein foods but instruction in how to grow and cook them. No medicines are given. Health is restored by food alone—a great demonstration lesson.

But all this exists in a climate of great fear. As white Rhodesians leave for England and elsewhere, blacks flee to Botswana, which does not want them. "And the fear is rising," said Johnson. "This is a combat zone."

DIALOGUE WITH THIRD WORLD THEOLOGIANS

For a long time Christians in Third World countries have been feeling that the patterns of theological debate in the North Atlantic world do not take adequate account of *their* experience. There should be, they say, theological reflection proper to each of the distinct areas of Asia, Africa, and Latin America. The Third World presents new challenges to the gospel and demands new answers in the context of the social, political, economic, racial, cultural, and religious background of each continent.

Specifically, the message of Christ has to be thought in the context of two Third World realities: the fact that for millions of people there life is an endless struggle against hunger and misery; the fact that new ideological trends and the people's struggle for liberation are changing the world. Christians of the Third World need a concept of church and theology that has meaning for them and can work in their context.

At the same time, Western missionaries need a new understanding of how to be faithful to Christ's great commission: "Go therefore and make disciples of all nations." Of great importance too is continuing dialogue between Third World theologians and theologians of Europe and North America.

In 1974 in Louvain, Belgium a group of Latin American and African theology students raised these ideas. With the support of Francois Houtart, a Belgian socialist, and Sergio Torres, a Chilean theologian living in New York, and with impetus from the Nairobi meeting of the World Council of Churches in 1975, they planned a conference of theologians from the three continents of the Third World.

This took place in Dar-es-Salaam, Tanzania in August 1976 with Catholic, Protestant, and Coptic representatives, seven from Africa, seven from Asia, six from Latin America, one from black North America, and one from the Caribbean. They formed themselves into an Association of Third World Theologians for the purpose of promoting "the continuing development of Third World Christian theologies that will serve the church's mission in the world and witness to the new humanity in Christ in the struggle for a just society."

They called for "an active commitment to the promotion of justice and the prevention of exploitation, the accumulation of wealth in the hands of a few, racism, sexism, and all other forms of oppression, discrimination, and dehumanization." "Living in the Holy Spirit," they said, "means being committed to a life-style of solidarity with the poor and the oppressed and involvement in action with them."

Plans are now shaping up for a Pan-African Conference to be held in Accra, Ghana in December 1977 and later meetings in Asia and Latin America. Finally in 1980 there will be a World Conference of Third World Theologians, the synthesis and culmination of four years of deliberation. Included in this last will be participants from Europe and North America as well as the continents of the Third World.

President of the Ecumenical Association of Third World Theologians is Dr. J. Russell Chandran, principal of the United Theological College in Bangalore, India. Vice president is Patrick A. Kalilombe of Malawi, and executive secretary is Sergio Torres of Chile. The UCBWM has given a grant of $4,214.21 for the conference in Accra. The money was made available from the "Theology in Context" funds from the Family Thank Offering.

(See Book Review, p. 13)

NEWS FLASH!

MRS. NAVAM MILLS of Sri Lanka, who spent last year on the staff of the UCBWM, returned to her country in August. Almost immediately after her arrival home, violence erupted between the Sinhalese people, who are the country's majority, and the Tamil minority. Most of the Tamils live in the northern tip of the island, the Jaffna peninsula, where the Board has worked since 1816. Navam and her family are "Jaffna Tamils," but they are at present living in Colombo, the capital city, and friends have been much concerned for their safety. An August 27 letter from Navam, received just as this *Whole Earth Newsletter* goes to press, brings the news that she and her family were at that time safe. However, there had been violence a few yards from their home.

The rioting has resulted in looting, arson, assaults, and many deaths throughout the country, and the government is at present relocating many of the Tamils in refugee camps in Jaffna. Bishop D. J. Ambalavanar, our colleague in the church in Sri Lanka, has been appointed to a citizens' committee to help with relief work with these homeless people, of whom 30,000 are expected in the Jaffna area.

book review

Theology in the Americas, edited by Sergio Torres and John Eagleson, Orbis Books, Maryknoll, New York, 1976. $5.95

In August 1975, in Detroit, a conference took place on "Theology in the Americas." That conference was an attempt to understand theology in a way that transcends national, class, and ideological divisions, yet without slipping into the purely abstract universalism or the narrow ecclesiasticism of which the ecumenical movement has often been guilty.

Now there is a book containing documents, statements, and reflections on the conference. This book, carrying the conference title, represents several theological breakthroughs of such significance as to make it worthy of high recommendation, especially to those concerned with the global dimensions of Christian faith and mission.

Present at Detroit were blacks, whites, Chicanos, and native Americans from the United States; Latin Americans of various countries; Canadians; Protestants and Catholics; women and men; lay persons and clergy; academically certified experts and experts certified by grass-roots action. What united the participants was resistance to the various oppressions and injustices that exist throughout the Western Hemisphere and a conviction that Christian theology is called to spearhead this resistance.

They diverged, however, in analyses of these oppressions, in ratings of their comparative significance, and in their prescriptions for change. These divergences led to serious conflicts at the conference, but this book is evidence that the participants nevertheless listened to one another in a remarkable way. One notes a genuine reaching out to understand the histories and visions of others, so often irreducibly, recalcitrantly different from our own. And there is a notable lack of pseudo-sophistication and one-upmanship usually prevalent in academic forums.

The hardest questions were raised. How do racism, classism, imperialsim, sexism interlink with one another, and how should the resources of different Christian groups be marshalled to confront them? What relevance does liberation theology have for North America, and American "civil religion" for Brazil or Mexico? What is the distinctive contemporary contribution of Protestant thought in the face of a revitalized Catholic theology that knows how to affirm all that is human in humanity? The questions, the listening, and the responses add up to 450 pages of rich, down-to-earth theology done in a passionate, open way. This is a book to be very glad about.

— Jeffrey H. Utter

WE INVITE . . .

. . . your comments
. . . your questions
. . . your arguments

What in the Board's work would you like to know more about? What would you like to discuss? What do you take issue with? What do you think?

We want to share your thoughts with our readers in our new

MAILBOX

It starts in the next issue.

Chronicle

NEW APPOINTMENTS

Alan and Mary Bartholomew, Turkey, 5 years. Alan will serve as librarian, and Mary will teach at the Tarsus Amerikan Lisesi. Home church: St. Peter's UCC, Lancaster, Pa. (Alan); First United Methodist Church, Lancaster (Mary).

Mary Ann Bjork, Turkey Associate, 2 years. Mary will be teaching English and serving as assistant librarian at the Amerikan Kiz Lisesi in Izmir. Home church: St. Matthew's Episcopal, Mexico, Mo.

Julie Clark, Japan Associate, 1 year. Julie will serve as a teacher of missionary children in the Sendai International School.

Mary Louise Haag, Niger Affiliate, 2 years. Mary will teach English while serving as a Peace Corps Volunteer. Home church: Kent UCC, Kent, Oh.

Susan Harding, Turkey Associate, 2 years. Susan will teach general science at the Amerikan Kiz Lisesi in Izmir. Home church: Union Church (UCC), Brimfield, Il.

Elizabeth Ann Hartung, Japan, 1 year. Elizabeth will teach English as a Second Language in the high school division of Kobe College. Home church: St. Christopher's Episcopal, Kailua, Hi.

Robert Love, Philippine Associate, 2½ years. Robert will be serving as a Research Training Officer at the Dansalan Research Center in Marawi City.

Peter and Elyn MacInnis, Asia Associates, 3 years. They are serving in the Mission Intern Program of the United Methodist Church. Home church: Edwards Church, UCC, Framingham, Mass.

John Manners, Volunteer, 6 months, assigned to the Asian Rural Institute in Nishinasuno, Japan. Home church: First Congregational, Branford, Ct.

Roger Miller, Zaire, 3 years. Roger will serve as director of the housing project in Mbandaka. This is a joint appointment with the Christian Church (Disciples of Christ). Home church: Plymouth UCC, Detroit, Mich.

MARRIAGE

Marion Elizabeth Clough (Turkey) and **Graham Dennis Hillsdon**, in Izmir, on May 13, 1977.

FURLOUGHS

Frances Eddy (Turkey), 3 months, October.
Dick and Marvel Jean Fagan (Philippines), 3 months, August.
Dick and Joyce Riesz (India), 3 months, August.
Dick and Nancy Sales (Botswana), 3 months, December.
Phil and Tinker Williams (Japan), 3 months, June.

COMPLETION OF TERM

Mildred Ballard, Volunteer, Turkey (1976-1977). Mildred worked in the Uskudar School office.

Donald Block, English teacher, Niger. Affiliate, 1976-1977.

Paul and Eve Bock, Ghana, Associate, 1976-1977. Paul taught biblical studies at Trinity College, Legon.

Michael and Rosemary Buckley, Turkey. Their appointment was cancelled because the Turkish visa was denied.

Bruce and Marcia Bunker, Venezuela Associates, 1974-1976. Bruce was the pastor of the United Christian Church in Caracas.

John and Emily Crozier, India (1962-1977, John; 1973-1977, Emily). They most recently have been working with the All-Saint's Church in Bombay. They will spend their retirement in New Zealand.

David and Joanne Desmond, Ghana, 1952-1977. David was in educational and administrative work, and Joanne served in public health programs.

Charles DeVries, Volunteer, 1976-1977, Japan. Charles worked at the Asian Rural Institute.

Steven Eastep, Togo, 1974-1977. Steve served as an agriculturalist.

Doris and Donald Fancher, Indonesia, 1973-1977. Don taught theological literature and experimental approaches to public worship at the Higher Seminary in Jakarta.

Irmalyn and Richardson Fowle, Turkey, 1962-1976. Rik was the Mission Treasurer, and Irmalyn was involved in community work. They are in Thetford, Vt.

David Grogan, Zambia Associate, 1974-1977. David taught at Kafue Secondary School.

John and Delphine Howe, Turkey (1975-1977), Ghana (1969-1975), Mexico (1957-1963). Jack served as business manager, and Del as a nurse at the Gaziantep Hospital.

Eleanor Haynes, Iran Affiliate, 1975-1977. Eleanor was the Director of the School of Nursing of Azarbadegan University in Tabriz.

Thomas and Maxine Jacobson, Turkey, 1972-1977. Maxine taught English and Ed taught math at Tarsus.

Eugene and Natalie Johnson, Rhodesia, 1965-1977. Gene served most recently as the executive of the Association of Rhodesian Church Hospitals.

Suzanne and Gustav Kuether, Honduras, 1964-1976. Gus taught English, coached basketball and counseled students and parents at the Evangelical Institute in San Pedro Sula. Sue trained bilingual secretaries. Gus is now serving as the Program Secretary for Service in St. Louis, replacing **Theodore Van Dyck** who retired at the end of 1976.

Yasuko Kusunoki, Japan, 1954-1976. Yasuko has retired from her position as English teacher at the Shinonome Girls' School in Matsuyama.

Lydia Larson, Japan Associate, 1975-1976. Lydia was vice-director of the Home Management Practice House at Kobe College.

Kenneth and Alice MacHarg, Canal Zone Associates, 1974-1977. Ken was the minister of the Margarita Union Church.

Elizabeth McClure, Associate, 1975-1977. Residence Director, Woodstock School.

Georgianna and Richard Maynard, Turkey, 1934-1937 (Dick), 1939-1977 (Georgianna). Georgianna taught English and served as librarian, and Dick most recently was educational secretary for the three Turkey schools after being principal of Tarsus. They are beginning their retirement at the University of Chicago doing special study and research.

Maryann and Peter Meister, Germany, 1970-1976. Peter participated in the ecumenical work of the German Evangelical Church in East and West Berlin.

Mary Merritt, Japan Associate, 1974-1977. Mary taught oral English at Shizuoka Eiwa Jogakuin.

Alice Moreira has retired after spending 36 years in Angola serving as a public health nurse and the last 2 years in Portugal.

Helen Morgan, Turkey, 1952-1977. Helen was the principal of the Uskudar American Academy for Girls. She will spend her retirment in Claremont, Ca.

John and Evelyn Parsons, Pakistan Affiliates, 1976-1977. John served as the United Nations representative in the development of fishery and aquatic resources.

Ruth Schimpf, Japan Associate, 1973-1977. Ruth taught oral English at Palmore Institute in Kobe.

Doris and Guenter Schulze, Ecuador Associates, 1971-1976. Guenter and Doris served as Bible translators and literacy consultants.

Donald Seekins, Japan Associate, 1973-1977. Don taught oral English at Doshisha University.

Ruth and Richard Stuart, Australia Associates, 1973-1977. Ruth taught, was a Psychiatric Chaplain, and helped edit a magazine. Dick was pastor of a suburban church.

George and Gladys Sturgeon, Bangladesh Associates, 1975-1977. George served as the Financial Coordinator of the Christian Committee for Development.

Robert and Martha Tussing, Zambia Associates, 1974-1977. Robert and Martha taught at Kafue Secondary School.

Sharon VanderJagt, Japan Associate, 1973-1977. Sharon taught English at Aoyama Gakuin Junior High School in Tokyo.

Frances Warren, Turkey (1970-1977). Frances served as librarian and worked to make the Tarsus library a model for Turkey.

DEATHS

Martin P. Albrecht, a former missionary in India (1921-1947), died June 6, 1977, aged 77.

Mr. Albrecht was engaged in general missionary activity—evangelistic, pastoral, and educational, in the Chandrapur area.

He is survived by his wife, Ruth (431 W. Annapolis, Apt. 11, St. Paul, MN 55118), and a son, Robert (2028 Long Lake Shores, Orchard Lake, MI 48033).

Daisy D. Brown, a former missionary in China (1912-1919), died on January 6, 1977, in Grinnell Iowa, aged 98.

Miss Brown headed a school in Foochow. After a furlough she returned as Director of Religious Education for the YWCAs in China until 1927. Later she was librarian of the Divinity School of the University of Chicago.

Maude B. Hunter, a former missionary in China and Taiwan (1919-1950), died July 6, 1977 in Auburndale, Massachusetts, aged 84.

Mrs. Hunter taught English in Tunghsien, North China, and enriched mission life with her gift of music. In Taiwan she gave English language training and cultural briefing to students chosen for advanced study in the United States.

Surviving are two daughters: Mrs. Paul Wiggin (287 Waban Ave., Waban, MA 02168) and Mrs. Charles Stem (2440 Amesbury Rd., Akron, OH 44313); and a son, James (Apartado 2732, San Jose, Costa Rica).

Minerva Weil White, a former missionary in China (1917-1950), died June 8, 1977, in Lawrenceville, New Jersey, aged 89.

Mrs. White did evangelistic work and was director of Bible Women's Work in Yuanling and Yungsei areas in Hunan. From 1950-1954 she served as matron in the Reformed Church Orphanage in Littlestown, Pennsylvania.

She is survived by a daughter, Mrs. Wewin Cryer (Federal City Rd., Lawrenceville, NJ 08648).

Harriet M. Wilder, a former missionary in India (1921-1962), died on May 10, 1977, in Auburndale, Massachusetts, aged 88.

Mrs. Wilder served as superintendent of Bible Women's Work in Madurai, and she did work on Roman Tamil and Christian Literature in Nagpur.

Surviving are four sons: Charles (187 Holman St., Laconia, NH 03246), John (David Villa, Lyallpur, Pakistan), David (401 S. 21st St., Lewisburg, PA 17837), and Donald (211 Pinecrest Dr., Rochester, NY 14617).

GIFTS RECEIVED IN MEMORY OF:

Rev. Martin P. Albrecht
Mr/Mrs. Ben Hawkins
Mrs. Thomas K. Zenke
Mrs. Frances M. McIntosh
Mr/Mrs. Ted A. Paranetos
Mr/Mrs. Ledyard H. Tomlinson
Mr/Mrs. Thomas J. Dillon, Jr.
Mr/Mrs. Frederick Lawrence
Mr/Mrs. Delmar E. Bowers
Champion Spark Plug Co., Toledo
Mr/Mrs. Milan H. Lott
Mr. Robert A. Heineman & Family
Rev. P. Hubert Konrad
Sister Minnie Gadt
Rev/Mrs. William T. Baur
Peace UCC, St. Paul
Mr. Arnold E. Gautschi
Mr. Clifford E. Reed
Mr/Mrs. Erwin J. Kaiser
Ms. Leone Stroklund
Mr/Mrs. Emil W. Menzel
Mrs. Bess K. Kesting
Miss Harriet Kitzman
Miss Lucia Kitzman
Ruth Koehler
Karl Koehler
Mrs. Karl Koehler
Rev. Martin Koehler
Mrs. Martin P. Albrecht
Mrs. Gladys Albrecht
Mr/Mrs. Richard Albrecht
Mrs. Barbara Holmlund
Dr. Theophil H. Twente
Mrs. Mary Couzens
Miss Naomi E. Blalock

Mrs. Margaret G. Alvord
Ms. Frances M. Lamont
Dr/Mrs. J. Flanigan
Mrs. James E. Gardner
Mr/Mrs. E. B. Woods
Mrs. Ruth S. Whitaker
Mr/Mrs. Harry Butt
Mrs. Forrest E. Gray
Mr/Mrs. Lester A. Avery
Rev/Mrs. Wayne K. Price
Miss Rita E. Lewis
Miss Margaret Owen
Ms. Mildred J. Frisbee
Ms. Linda Handschy
Mrs. John Wentworth
First Cong. Church S.S., Kittery Pt.
Mr/Mrs. Robert W. Alvord
Mrs. Helen Cutts
Mr/Mrs. William Cutts
Mr/Mrs. Wallace E. Patch, Jr.
Ms. Rose M. Badger
Mr/Mrs. Charles Cramer
Ms. Rita A. Perry
Ms. Thelma Brackett
Mr/Mrs. Frank C. Farr
Mr/Mrs. Robert Chaffee
Mrs. George Richardson
Mr/Mrs. Graham G. Alvord
Ms. Miriam F. Hall
Mrs. Harry F. Crouss
Mrs. Anne Goodrich
Mr/Mrs. Walter C. Pierce
Mr/Mrs. James M. Gillingham
Mr/Mrs. John W. Cramer
Mr/Mrs. John M. Rutledge
Mr. Gordon MacIntosh
Portsmouth Sr. High School, NH
Ms. Marjorie L. Archibald
Mrs. Wilbur F. Swan
Mrs. Herbert M. Stevens
Mrs. Hubert F. Grubiss
Mr/Mrs. Donald P. Farris
Mrs. Alan Monroe
Bert & Joanne Lassen
Ms. Catherine F. Baddington
Mr/Mrs. Norman H. Thompson
First Cong. Church, Material Aid Group, KIttery Pt., ME
Ms. Essie J. Golden

Mrs. Bauer
Mr/Mrs. Graham Alvord

Mrs. Meta M. Beck
Mr/Mrs. Carl Siegenthaler

Eunice Buck
Mr. Charles B. Buck

Dr. Martin P. Davis
Mrs. Carl J. Madlinger
Rev/Mrs. William T. Baur
Mrs. Martin P. Davis
Sister Minnie Gadt
Mr/Mrs. Donald Bergmann

Mrs. Louise M. Emery
Mrs. W. Kirsheman
Cong. Church, S. Glastonbury, CT

Mrs. Maude Hunter
Ms. Marian R. Robinson
Miss Constance Buell

Mrs. Frederic R. Lentz
Mr/Mrs. Harry A. Manon

Miss Alice Lindsley
Gladys Perry Campbell

Rev. Alton Loar
Dr/Mrs. William Brinker
First Comm. Church, Adult Sunday Sch., Mt. Vernon, IL
Mr/Mrs. Melvin Schwengel
Miss Kay Myers
Mr/Mrs. Earl Bartels
Mrs. Arnold Cassens
Mr/Mrs. Allen Cassens
Mr/Mrs. James Suhre

Mrs. Katie Lutz
Mr/Mrs. Ira D. Black

Ms. Gladys H. Lyon
Mr/Mrs. Waldo B. Lyon

Mr. and Mrs. Herman Nash
Rev. Donald S. Mathison

Mr. Charles Rollins
Mr/Mrs. Graham G. Alvord

Mr. John Scott
Miss Charlotte B. Reid

Dr. Ida Scudder
Rev. Almeda C. Vickery

Minerva Weil White
Miss Lucile C. Hartman
Mrs. Frieda Hartman

UCBWM Receives Check For $100,000 from 17/76

At General Synod a check for $100,000 was presented to the UCBWM from the 17/76 Achievement Fund. It was accepted by Elnora Walcott, president of the Board, and Ms. Imalia Komalo, a student from Jakarta, Indonesia who is enrolled for an advanced degree at Howard University.

The distribution of the money will be as follows: Africa, $43,269; Pacific, $28,462; Southern Asia, $13,269; Latin America, $10,000; Middle East, $5,000. Ultimately, when all monies are in, the UCBWM will receive 20 percent of the total.

The Fund provides support for the six UCC-related predominantly black colleges founded by the American Missionary Association and for overseas educational programs serving minorities and disadvantaged peoples. To date 24 projects of the Board have received some funds, the largest contributions (including designations) going to Women's Christian College in Madras, India; Dansalan and Southern Christian Colleges in the Philippines, and the Honduras mission.

The Board points out that scholarships help train potential leaders for many countries. Undergraduate scholarships are an important focus, but it is hoped there will also be enough money for graduate fellowships for students of ethnic and cultural minorities. These require from $7,000 to $9,000 each.

Paper costs MONEY!
Printing costs MONEY!
Mailing costs MONEY!

If you are now receiving the *Whole Earth Newsletter*, either as a single copy or in bulk, we shall greatly appreciate your sending us $1 for each year's subscription to Ms. Judith Go at UCBWM.

Editor: Jane Day Mook
Assistant editor: Judith Go
Composer: Thomas Luhrman

Whole Earth Newsletter is published three times a year by the United Church Board for World Ministries. Your letters of comment are invited.

To the UCC minister: We hope that you will find the Newsletter useful for your church family. Will you please see that it gets to the chairperson of your Mission Committee when you have finished with it?

PHOTO CREDITS: p. 1, Wilfred and Dede Gamon; p. 2, Judith Go; p. 9, George Rose.

ARE YOU ONE WHO . . .

– wants to increase the annual yield from your savings or invested funds?

– likes to keep your tax bills as small as possible?

– has loved ones and friends you want to benefit now or later?

– believes that your church should strengthen its overseas ministries in the years ahead?

If you are—call Leonard Clough collect at 212-870-2717 or mail this request for information about *Life Income Gifts.*

The Rev. Leonard G. Clough
Director of Planned Giving
United Church Board for World Ministries
475 Riverside Drive—16th Floor
New York, New York 10027

Please send me information about Life Income Gifts that will help me solve some of my financial problems now and will help the UCBWM later.

NAME .....

ADDRESS .....

.....

United Church Board
for World Ministries
475 Riverside Drive
New York, NY 10027

200

Mr Oscar Burdick
Charles Holbrook Library
Pacific School of Religion
1798 Scenic Avenue
Berkeley CA 94709

Non-Profit Org.
U.S. POSTAGE
PAID
New York, N.Y.
Permit No. 8161